

THE
ANTI-INFIDEL
AND
RELIGIOUS ADVOCATE.

"It is a duty we owe to God, as the fountain and author of all truth, who is Truth itself, and it is a duty also we owe ourselves, if we deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatever appearance."—*Locke.*

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THE QUESTION OF REVELATION
ESTIMATED.

THAT man is not a self-created being, that the universe is the work of an Intelligent Mind, and that the magnitude of its visible effects demonstrate the infinite power of its Cause, are truths which nothing but the folly of Atheism would attempt to resist. It is, therefore, not our intention, at present, to enter into arguments to prove propositions, the validity of which is sufficiently evident to be assumed. But it is obvious that in creation benevolence is united with design; that enjoyment is superadded to an existence which might have been rendered comparatively negative; and, as an extended consequence, that man was formed for the purpose of being happy. Under no other hypothesis or belief, can the possession of faculties capable of enjoyment be reconciled with the existence of objects by which pleasure is excited, or with modes by which happiness is produced.

As an antecedent consideration it may be remarked, that there is an obvious possibility that the Supreme Being, whose existence we assume, could have access to the minds of those whom he had created, and that

he could impress them with truth in the best adapted way. To communicate with a rational intelligence does not imply the operation of a greater or more incomprehensible power than that which was exercised in its original formation. He who created can instruct, persuade, or convince, by an adapted medium. It is not more difficult to enter a house than to build it;—not more difficult to present required truth than create the faculty to receive it. If, therefore, the existence of a Supreme and Intelligent Being is admitted, the possibility of a communication from him is at once demonstrated.

The question, therefore, to be determined, is, not whether it be possible for God to communicate a Revelation, because that is affirmed in the previous admission of his existence and power; but whether there be any reasons which can render such a Revelation probable or certain.

Popular ignorance is at the present period thought a sufficient proof of the necessity of popular instruction. It has been discovered that ignorance is not of a merely negative character, that it not only excludes good, but induces evil, and thence that knowledge is of the highest importance

to the interests and advancement of man. To be acquainted with his relations and prospects in civil society, is now universally admitted to be indispensable; and every effort to diffuse intelligence is rewarded with gratitude and applause. The analogy between this and the case of Revelation will be easily perceived. If the necessity of civil or physical knowledge be admitted, it may certainly be extended to those things which relate to the future and spiritual concerns of man.

Now whatever may have been the cause, it is as certain that mankind were once generally destitute of religious knowledge or Revelation, as that some fifty or sixty years ago, there was a dearth of the commonest information among the mass of the people of England. Whether mankind ever possessed a superior light on theological subjects, whether that light became successively obscured, till it was ultimately extinguished, or whether they were born in an ignorance which unassisted humanity could not dispel, we need not stop to inquire. We are assured, at the period of the introduction of Christianity, that the most dense ignorance prevailed in the world, relative to religious subjects, and that there was a corresponding moral degradation.

How, then, would the Deity be likely to contemplate this gloomy defection of his human offspring? Would no analogy between the conduct of God and the conduct of man be manifested? Would man make his limited and imperfect efforts for human amelioration, and the Supreme Being gaze with frigid apathy on the same ignorance and degradation; or, in other words, would he be inferior in benevolence and wisdom to those whom he had created? We have seen that good men have been anxious to correct error and abuse by the influence of knowledge. But for thousands of years previous to the introduction of Christianity, what reduction of evil

had the unassisted efforts of man accomplished? There was an awful stagnation of mind, a dismal ignorance and superstition which he could not remove. His general deductions were erroneous and perplexed; in short, he was the sport of fallacy and the dark impulses of superstition. Is the picture doubted? Let India, let Africa, let the remote islands of the south seas attest the present fact, and illustrate the infirmity of unassisted reason.

To induce motives and acquire that knowledge and moral strength equivalent to emancipate him from this degradation, was beyond the range of his enfeebled powers. This was his actual state. Was it improbable, therefore, that there should have been a specific interposition of the Deity, to abridge the amount of evil, and rectify the perversions into which human reason had fallen? We believe that the creation of the world and of man, referred to a Supreme Being, and the moral attributes and wisdom which we are compelled to ascribe to him, render such an interposition not only credible, but probable and certain. In general nature and in the physical constitution of man, perfection is obvious: nothing is half done, or done badly; and it is impossible to imagine that it could have been done better. Now analogy may here be adopted as a secure and able guide. If perfection be remarkable in the conformations of insensate matter, which has no power to resist or modify the plastic energy of the Creator, it may at least be assumed as probable, that he would produce a corresponding perfection in the human mind; and, consequently, that a revelation is credible in precisely the same degree as it is necessary. There is no reason why a revelation should not be made; on the converse, there is every reason that it should.

What then is the fair way of estimating the present question? It is evident and undeniable, that a com-

munication from God is possible; and if we survey the state of mankind; if we recall the vain efforts of ancient philosophers, either to eradicate the gross vices of their times, or to teach a rational system of theology; and if we remember that the present period affords numberless instances of the incapacity of human reason to free itself from superstitious thralldom, it must be admitted by every candid man who can appreciate the value of sound knowledge over gloomy ignorance, that a Revelation is desirable and necessary. It seems consistent with the obvious designs of Providence, as displayed in other spheres of its operation, that the human mind should not be left without assurance on a subject which nothing but a most unhappy induration of understanding and sympathy can deem unimportant. We may, therefore, be allowed to declare the possibility and desirableness of Revelation,—the one based on the power of God and the other on the necessities of man. This is the antecedent state of the question

But if to these previous considerations we add the fact that there is in existence a book which professes to contain a revelation of all that is requisite to be known; if the pretensions of that book be supported by the highest degree of historical evidence; if the periods of its publication were extended over an interval of several thousand years, and one portion foretold the arrival of a subsequent part; if the whole bear a moral evidence to its own truth, and be better adapted to advance the spiritual interests of man than any scheme which human invention has developed; if its morals be more exalted, if the motives which it inspires be more holy, influential, and abiding, than those instituted by the philosophy of man; if it disclose that most solemn and interesting of truths, the eternal existence of man in a future state; if there be a book in existence with such pretensions, sustained by evidence which mere

craft or ingenuity could never have supplied, and there be any reasonableness in the assumption of the possibility and desirableness of a communication from God, such a book is deserving of the most candid and serious investigation. He is little possessed of the attributes of a rational being, who can approach such an investigation without breathing an aspiration for correct inference and decision.

Who then, we inquire, is most likely to arrive at the truth,—the man who denies the possibility of Revelation, yet acknowledges the existence and power of God; who maintains the sufficiency of human reason, while assured by history and existing facts that its unaided efforts have never given a satisfactory or rational decision on the subject of religion, nor been able to eradicate the grossness of superstition and idolatry; and who declares, by implication, that a book possessing innumerable evidences of truth is to be rejected as a mere farce and delusion:—or the man who at once admits the possibility and desirableness of Revelation, and by combining their testimony with the evidences of professed Revelation, and taking a wide and philosophical survey of the whole question, deduces the truth of the Bible, and is relieved from uncertainty on the most momentous of all questions? Let unprejudiced minds supply the answer. Here we leave this subject for the present: all that we urge is, that it may be fairly estimated.

THE CHARACTER OF CRANMER.

WE have in another page noticed the work from which the following character of Cranmer is extracted. As a man who once considerably influenced the destinies of the Reformation, we doubt not that our readers will peruse what we present with considerable interest.—

Indefatigable, from his earliest days,

in the pursuit of knowledge, Cranmer soon acquired, at Cambridge, the proud distinction that ranked him amongst the most learned of his society. Of an acute and vigorous understanding, he was probably more indebted to his own application, than to his academical tutor. Of the Greek and Hebrew, the new objects of study at the beginning of the sixteenth century, he became master. The Scriptures were thus critically opened to him; and he proclaimed their truths, of which "the sound went immediately through the land," and was heard with rapture; for with the glad tidings of salvation, it put to flight the many terrors of a fearful ignorance. Deeply learned himself, he became the zealous patron of learning. Of his influence with Henry he accordingly availed himself, in suggesting the establishment of the regius professorships in Oxford and Cambridge. His especial wish to encourage in both universities that especial knowledge and spirit of enquiry, which distinguished the foreign reformers, consigned Peter Martyr to the one, and Bucer and Fagius to the other.

From Erasmus he appears to have derived not only his taste for sound learning, but that independance of thinking which first led him to condemn superstition. Both of them in particular inveighed against the papal indulgences, and against the pernicious influence of the papal festivals. Both of them maintained the freedom of the human will. As a writer, Cranmer may be pronounced to be clear and perspicuous, often animated, sometimes pathetic, reminding us occasionally, in his style, of the elegance as well as vigour which distinguishes the venerable book of Common Prayer, in forming which his share was very large.

It has been usually said of his learning that to his profession it was chiefly confined; that he was the best read theologian of his time, nor less dis-

tinguished for his skill in the canon and civil law, and for his opinions as a casuist. Yet among his biographers there are some who relate, that he was eminent also for his attainments in "the liberal arts and sciences," though more for divinity.

The same pens inform us, "that he spake little to others, and conferred much within himself." Indeed the cautious exercise of his influence over the tyrannical and capricious Henry, as well as the temper and judgment with which, amidst the intrigues and contentions of Edward's reign, he founded the great system of benefaction to his country, decisively attest in him higher capacities of understanding than those of Ridley and his other coadjutors.

"He always bore a good face and countenance unto the papists, and would, both in word and deed, do very much for them, pardoning their offences: on the other side, somewhat over-severe against the protestants. Which being perceived, a friend of his declared unto him, that therein he did very much harm. He answered, 'What will ye have a man do to him who is not yet come to a knowledge of the Gospel? Shall we, perhaps in his journey coming to us, by severity and cruel behaviour, overthrow him, and as it were in his voyage stop him? I take not this way to allure men to embrace the doctrines of the Gospel. And if it be a true rule of our Saviour Christ to do good for evil, then let such as are not come to favour our religion, learn to follow the doctrine of the Gospel by our example in using them friendly and charitably.'"

The engaging affability of his manners contributed also not a little to the completion of his designs. His kind and prudent conduct as a diocesan, still more. It was his study to place in towns where the inhabitants were numerous and the salaries small all ministers with sufficient stipends. It was his delight often to preach in them himself.

Severe only to himself, he was as unwearied in his attention to business, as in his pursuit of learning. At five o'clock he usually rose, and till nine continued in his study. After breakfast, part of the morning was spent in business public or private; at eleven was the chapel hour; at twelve the call to dinner, after which he devoted an hour to conversation with his friends, or to the amusement of the chess board. Again to his study he then resorted, until the evening chapel bell rung at five; and after the service he usually walked till six, which was the hour of supper, when he took little, often no refreshment; then from seven to eight again walked, gave the next hour to his books, and at nine returned to his bed,

Of his domestic habits, and private character, all that we know is amiable. As a master he was much beloved. We have witnessed him always poor; for his generosity to strangers, as well as his countrymen, was boundless. Among other instances of his charity, he is said to have fitted up his manor-house at Berkesbourne, in Kent, for the use of wounded soldiers, who should be landed on the southern coast of the island; supplying it with a physician, a surgeon, nurses, and every thing proper, as well for food as medicine; and the patients, on their recovery, with money to convey them home.* To the establishment of hospitals, indeed, as well as of grammar schools, his was the noble wish to have seen a very extensive appropriation of the alienated monastic revenues.

By many writers, constitutional timidity, or defect of firmness, has been pronounced a characteristic of the archbishop. By his faithful secretary, Morice, indeed, has been mentioned, what seems to imply that himself was conscious of this infirmity, of which he did not consider nature, but the cruelty of his earliest teacher to have

been the cause.—To know God and ourselves, was his motto: "Nosce teipsum et Deum."

Such, according to the authorities collected by Mr. Todd, were the prominent features in the character of this martyr to the protestant cause. His application, forbearance, and charity, all may profitably imitate and admire.

THE PRESENT CONDITION OF MAN.

THAT disappointment and suffering are the frequent attendants of human life, is a position long maintained and often illustrated. Of the instability of enjoyment all must have had a mournful assurance, and many, by reiterated misfortune, or undue expectation, have concluded that we are "born to sorrow as the sparks fly upwards." Moralists have endeavoured to repress complaint and infuse contentment, by urging, that of the pleasures pursued few can be rationally desired, and none permanently retained, and that it is self-inflicted torture to pant for that which is insufficient for happiness.

If what mankind endure awakened just and comprehensive views of the present condition, and did not induce erroneous sentiments, wretchedness might be regarded with less solicitude than it should now excite, as extensive moral good would then be the certain result of physical evil. But when actual misery is aggravated by false opinions, and conclusions against the providence of God and the authenticity of religion are thence presented to the mind, every avenue to the understanding and the heart should be fortified against the incursions of infidelity, and the gloomy agitation of its discontent.

It is, indeed, an argument frequently used by those who would subvert the belief in a God, that the present state exhibits no decisive proof of his controuling providence; that a good

* Gilpin.

Being of efficient power would provide and secure the happiness which he intended his creatures to possess; that the designs of Omnipotence could not be frustrated; and, consequently, that the absence of human happiness is a cogent evidence, if not a positive proof, against the moral government of God. Hence many who reject absolute Atheism, are so confused by these specious inferences, that they frequently regard themselves as the sport of chance and the creatures of uncertainty, whose whole existence is made up of contingencies, and admits no certain mode of securing ultimate happiness.

But Revelation holds a converse position, and for the vague deductions of man would substitute the definite declarations of God. It maintains that mankind are not abandoned by their Creator, but are the objects of his constant and especial care; and, instead of involving those confusions of difficulty, which its enemies consider opposed to reason and incapable of solution, it contains the only satisfactory interpretation of the present state of man. It at once comprehends the whole extent of human being, by combining his present with his future condition. It declares the existence of a spiritual world, to which he is as intimately allied as to this; in which every one shall enjoy or suffer according to the use which he has made of his state of probation; in which virtue shall be exempt from affliction, the triumphs of guilt terminate, and justice be awarded with an impartial hand.

This is precisely the character which reason would attribute to such a world, were its existence a matter of hypothesis or speculation; it is the character which many, unhelped with the definite assurances of Revelation, have supposed; and which even disbelievers desire that this world should assume. But if such a state be denied or doubted, we might inquire, What is to be substituted for the solutions which it

affords, and the perfection and enjoyment which it promises? Such a doctrine as this denial involves cannot illuminate the gloom which it creates, nor justify or elucidate that government of chance which it attempts to establish; for evil and misery still exist, while the only mode by which their influence could be abated or escaped, is abandoned as incredible and absurd. A disbelief of the existence of a future state, like that which Religion reveals, increases the difficulties which it intends to solve; and, incapable of introducing harmony and happiness here, forbids the anticipation of them hereafter. What, then, is gained, even by the most complete disbelief in a future state? What triumph is there in restricting the existence of man to a world whose turmoil and wretchedness are universally felt and acknowledged? It is enclosing him in a dungeon of misery, and for ever placing the bar against escape or liberation.

But an admission of the probability, without a belief in the absolute fact, that the present is introductive to a more exalted state of being, would repress any rash assumptions against the goodness of Providence. It would suggest, even supposing the evils which mankind encounter were inflicted from extraneous causes over which man had no power, that the hour of deliverance must arrive and recompense previous infelicity. The admission of such a probability, or even the contemplation of a future state as a barren probability, would lead to a more extensive comprehension of the prospects and condition of man, and remove the embarrassment ever attached to restricting them to a minute point of existence. Conjectures from a part would be superseded by extensive inferences from the whole; and the future would, in some degree, reflect a light on the present, and shew those relations of man which Infidelity, or the rejection of a future state, must distort or conceal.

To proceed otherwise, must involve the mind in perplexity, and resemble him who would judge of the proportions of an entire edifice by a single stone, or determine the magnitude of the earth by the expanse of the sensible horizon.

It might, indeed, appear that an Omnipotent Being, who intended the happiness of his creatures, would exercise an immediate and irresistible power in effecting his purpose, and that nothing would be allowed to occur by which it might be delayed or frustrated. This position is frequently advanced; but its grounds are perhaps more superficial and imperfect than its advocates imagine, as the constitution of those to be made thus subject to the supposed absolutism of the divine will, is not regarded or is misunderstood. Although there is the highest possible assurance of the benevolence of the Supreme Being and the intensity of his desire for human happiness, still it must be admitted that man can reciprocate or repel the divine intentions; that he is operated upon as a free moral agent, and cannot be urged to any conduct, or have any motives induced, independent of his volitive disposition. He cannot be played upon like a musical instrument, and respond alike to every extraneous impulse. That he has a freedom of will, or a disposition to moral liberty, is one of the first truths which the understanding perceives. Reason maintains this truth by a variety of arguments; but independent of the mere aid of logic, there is a power within him by which his freedom of will is irrefragably declared, and that power is consciousness. Whence the struggle for individual and national independence, —the veneration of liberty and the hatred of slavery,—but form this originating principle?

It is through such a being, as a mediate agent, that the designs of God are gradually developed and effected; for were means of an im-

mediate or a supernatural character adopted, the primary and essential faculty of free-will would be destroyed or infringed. Hence it may be perceived, that between the will of God, which proposes the happiness of all his creatures, and the completion of his designs, there is a necessary intervention of "secondary causes," or human instruments, who, by the faculty to which we have referred, either manifest and effect, or obscure and retard, his benevolent intentions, in exact accordance with their states of good or of evil,—of intellectual perception or blindness. It is therefore unjust and irrational, when estimating man's present condition, to omit considering him as an active agent in the determination of its character. In proportion as he assimilates his own motives and designs to those of the Deity, and exercises his finite energies in the accomplishment of the same end, the benevolence of God is displayed in the happiness and improvement which result: but as there is a preponderance of an opposite moral state, the world presents an aspect awfully reversed and distorted.

If the evils which mankind suffer be examined, it will be discovered that they are of human origin,—that they are the immediate emanations of secondary causes. Poverty and oppression have generated an appalling amount of vice and wretchedness; they irritate multitudes to envy and discontent, or impel them to dishonest expedients or open violence. Yet to what can this result be referred but to the rapacity and domination of the powerful, who are openly violating the injunctions of Revealed Religion? Could ambition extinguish its reckless aspirations, pomp sacrifice its baubles at the shrine of charity, and pride cease from insulting the children of poverty, the world would indeed be ameliorated, discord would cease, and man, as a transparent medium, would not obscure and obstruct, but transmit the beams of

Divine Benevolence to the remotest of the intelligent creation, and the human mind would display a finite resemblance of the image and likeness of God. It is demonstrable that the evils of this life result from the violation of those principles which Christianity so solemnly recommends.

To attain a just interpretation of the present condition of man, let his connexion with a future and eternal state be remembered, and the present deformed aspect of society be attributed to its obvious cause, the intervention and depravity of man; and if it be thus comprehensively and rationally surveyed, it will, instead of destroying the belief in Providence, and inspiring the gloom of Infidelity, prove one of the most direct evidences of the truth and necessity of Revelation.

SCRIPTURE DIFFICULTIES.

ONE of the frequent objections urged against the genuineness and authenticity of the Scriptures, is that they contain some passages which are alleged to be incapable of solution. On these isolated difficulties infidelity endeavours to establish its reasonableness, though on more extensive examination, the objections so founded appear destitute of importance or validity. The various circumstances connected with the original giving of Revelation, are either neglected, not known, or forgotten; and when this is the case, it may easily be perceived that the Scriptures may in some instances present an appearance of obscurity, which a more enlarged acquaintance with the subject would explain and dispel.

The English Scriptures have some important disadvantages attached to them by translation, arising either from the impossibility of conveying the precise sense of the original, from a want of more skill in particular instances, or from those different signi-

fications which time attaches to epithets or phraseology. The meaning of language is not immutable, and time may render that obscure which was originally perspicuous. But independent of these obstructions to a knowledge of the radical meanings of the sacred writers, other facts are to be considered. The books of the Old Testament were given to a very ancient people, who were totally disunited from modern Europeans in habits and customs. There are frequent allusions to local peculiarities, which cannot be understood but by an intimate acquaintance with the history of the countries and periods to which they refer.

But ought such impediments to cause an arrogant rejection of the Scriptures altogether? If there be an obvious general truth or propriety, is it fair criticism which stumbles at some unimportant difficulty, and resists the whole testimony because it may not have the knowledge, the ability, or the patience to comprehend the whole? The grand features of the Scriptures are too frequently overlooked, and instead of being surveyed in their collective aspect, they are detached and distorted by interpreters more eager to discover appearances of contradiction than to ascertain with diligence and calmness whether a satisfactory solution can be obtained. As an illustration of what we have before remarked as to obscurity which time may attach to any written subject, we might mention Shakspeare, whose works, although they were written in a comparatively recent period, have yet found abundant occupation for the interpreting skill of commentators, and present obscure and ambiguous passages which have not even yet obtained precise elucidation.

On a subject so extensive, involving such great antiquity of custom, and such an endless variety of subject; embracing in its history many thousands of years, and of human generations; describing an infinity of characters

and actions; the rise and fall of nations; the vicissitudes of the Jewish people; and comprehending admonitions, morals, prophecies, and denunciations, many of which are couched in the figurative language of Oriental poetry; on such a subject an extra degree of patience and candour ought surely to be bestowed. But when it is known that this book, venerable indeed for being the most ancient record in the world, professes to contain the revealed will of God, and when all the circumstances connected are remembered, the flippancy of superficial infidelity should surely not be indulged. We do not mean to advocate a slavish indiscriminating study of the Sacred Volume; but when its character, history, and contents, are considered, sobriety should be substituted for that spirit of ridicule and captiousness which obstructs the acquisition of any species of truth.

It is always to be remembered, that moral or spiritual instruction is the object of the pages of Scripture. Now it is evident that instruction may be conveyed in a variety of forms. It may either be direct and preceptive, or be left for inference or deduction. It may be afforded by the obvious character of any narration, or certain events or actions may teach wisdom by an inverse process. Bad men may be described and condemned, or their crimes may be simply narrated, and their reprobation be left to the moral perception of their turpitude. But in both cases, instruction is intended to be conveyed. So with the virtuous conduct of those described in the sacred pages: the example which it suggests, or the deducible lesson that it imparts, is left for the private inference and reflection of the reader.

Perused in such a spirit of candour, with the aids which moderate knowledge and application will supply, the difficulties of the Scriptures would be diminished or removed. But if the spirit of philosophy,—the genuine love of truth, be abandoned

and despised, how can the pages of the Bible be patiently read or adequately understood? However unpalatable it may be to that hypothetical dignity which infidelity assumes, a teachable meek spirit is that by which real wisdom is most certainly secured and multiplied. To indulge a cavilling disposition, to mistake an instant glance for a comprehensive view, and adopt sarcastic levity for intellectual freedom, are the opposite errors into which too many are betrayed.

On Scripture difficulties we shall subsequently introduce some instances in which the perplexity is more apparent than real, and capable of solution by a knowledge of the circumstances with which they may be connected.

MORAL INFLUENCE OF CHRISTIANITY.

Few men suspect, perhaps no man comprehends, the extent of the support which Religion gives to virtue. No man, perhaps, is perfectly aware how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and sink into hopeless ruin, were the idea of a Supreme Being erased from every mind. Once let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself in human affairs; that all their improvements perish with death; that an oath is unheard in heaven; that secret crimes have no witness but the perpetrator; that the weak have no guardian, and the poor no avenger; that human existence has no purpose, and human virtue no lasting friend; that this life

is every thing to us, and death is total, everlasting extinction; once let men thoroughly abandon Religion, and who can conceive the extent of the desolation which would ensue? We hope, perhaps, that human laws and natural sympathy, would hold society together. As reasonably might we hope, that were the sun quenched in the heavens, *our* torches could illuminate, and our fires quicken and fertilize creation. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of a day? And what is he more, if Atheism be true? Erase all thoughts and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite knowing no restraint, and poverty and suffering having no solace or hope, would trample with scorn on human laws. Virtue, duty, and principle, would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every other feeling; and man would become, in fact, what the theory of Atheism declares him to be—a companion for brutes.—*Collet.*

THE PULPIT OBSERVER.

THE REV. JOHN CLAYTON.

THE text of the Sermon which the above Rev. Gentleman delivered on Sunday morning last, in the Poultry Chapel, was from Gen. iii. 15. The Sermon was introduced by some remarks on the origin of moral evil, which was declared to be inexplicable on any other ground than that assigned by Scripture. Many works had been written on this subject; but the writers generally had left off where they began, and confessed that they had not been able to throw any distinct light on the subject which they had discussed. But the origin was less important than the positive existence and operation of evil; and the Scriptures, from their earliest introduction, had promised and provided a remedy. The Rev. Gentleman

then noticed the way in which the words of the text had been verified in the appearance, character, and ministry of Christ. He divided the subject into three parts:—the person or nature of the Saviour; his struggles while in the flesh; and the future prospects of the Christian Church.

In the first part, Mr. Clayton observed, that it appeared necessary that Jesus Christ should have had those sympathies through which he might feel temptations to evil which his divine nature enabled him to subdue, and in which he might more especially “bear our burdens.” But, secondly, though he was capable of being tempted, his human nature had no original tendency to sin. This was illustrated by the trials in which he was victorious; among which, Mr. Clayton noticed the temptation on the pinnacle of the temple. The result of these struggles was triumphant, and by it was human salvation accomplished. Mr. Clayton then shewed how constantly the words of the text, relative to bruising the head of the serpent, by the subjugation of evil, were being illustrated in the progress of the Gospel, and of individual Christians. The future prospects of the spread and ultimate universality of the Christian Religion were then described. There had been a gradual enlargement of the sphere of Christianity, and it would ultimately prevail over the whole world. The discourse was concluded by some sound practical remarks.

We may be allowed to observe, that the tendency to sin, referred to by the Rev. Gentleman, was not very distinctly illustrated. We regret, indeed, that a subject of such solemnity and importance should be incidentally discussed. It appeared to us, that the first position, relative to the humanity of Jesus Christ having a susceptibility or tendency to sin, as represented by Mr. Clayton, militated against the second division of the sermon, where his practical purity and immaculate conduct were so ably adduced. That while incarnate Jesus Christ endured temptation, and had thence in that human nature some principle liable to the influence of evil, which his divine power or Godhead subdued, seems manifest from the declaration of the apostle, who affirms that

he "was in all ways tempted as we are." We think, therefore, that the temptations with which he was assailed were rejected by a positive exercise of divine power, and not neutralized by that exalted perfection in the human nature which could not have been subject to the temptings or illusions of evil. We offer these remarks in the spirit of candour and charity, and admitting that we may have misunderstood what Mr. Clayton really meant in his observations on this subject.

THE REV. J. F. DENHAM.

THIS Gentleman delivered a Lecture on Sunday evening, from Rev. ii. 29, at St. Bride's. He begun by describing the character of the church in the world, which he compared to the fruitful branches of a prolific vine, deriving their beauty, health, and vigour from him who is the "True Vine." The state and privileges of the seven churches addressed in the chapter from which the text was taken, had certainly advantages which appeared, at first, superior to those possessed by the church of the present day. They were admonished and directed immediately from the Great Head of his church, and they were probably founded either by the apostles or their immediate descendants. But it was to be remembered, that the same Divine Person presided over the church now, and was ever imparting the same influence to sustain and advance his sincere disciples. The Rev. Gentleman then observed, that the addresses to the seven churches must not be regarded as possessing a merely local and restricted character. They were descriptions of certain classes or characters of persons who now formed the church, and would be applicable in this inward and enlarged sense to every generation of Christians. He then enumerated the several addresses, and described the state of the churches to which they originally referred: and having done this, he applied the admonitions, the encouragement, and warnings which they contain, to the corresponding members of Christ's mystic body at the present day.

The Rev. Gentleman proceeded to state the great privileges which the existing church enjoyed, and endeavoured to evince, by many arguments, that they

were greater than the primitive church could have possibly possessed. To the members of the church of England he awarded great spiritual advantages, and argued, at considerable length, on the benefit derived from her liturgy, homilies, and the schools in which her clergy were educated. He admitted, however, that many things in the executive administration of her affairs required reform. A more equitable distribution of her revenues ought to be effected, and till some general reformation were accomplished, she must be regarded, in some degree, as a fallen church. Many, too many, of her clergy had made the church profession a means of self-aggrandizement, covetousness, and sensuality. But there was reason to hope and to believe, that a great revival had taken place, and that those who would subsequently fill the pulpits would have increased piety, zeal, and talent. He made some observations relative to the bane which mere formality inflicts upon any church: for although the form of prayers of the Church of England were beautiful and sound, unless the spirit of prayer was brought to them, they were nugatory and useless. He concluded by urging the members of the establishment to increase in holiness and pure religion, and represented the advantages of unity in the universal church, and what he conceived to be unnecessary dissension from her pale. He spoke without bigotry or unkindness, but he must conscientiously affirm that he conceived there were no arguments by which the necessity of dissent could be established.

We were much pleased with the earnestness of Mr. Denham's manner. The affectionate and unaffected style of his Lecture was highly calculated to excite amiable feelings, and leave an impression which no good man would wish to be erased. Of his sentiments respecting church reform, we entirely approve. Some equalization of church property is required as an act of justice to that highly respectable and industrious body, the "working clergy." But as so many thousands of pious and sober-minded men conscientiously prefer a mode of worship differing from that of the establishment, and as religion is a matter of conscience with which none can

claim a right to interfere, we cannot help wishing that the revenue of the Church of England were rendered independent of the forced contributions of the dissenters. Whether dissent be justifiable or not, we do not profess to inquire or determine. It exists to a great extent; and that fact we conceive sufficient to warrant the exemption of nonconformists from the pecuniary support of a church from which they do not derive any immediate spiritual benefit or consolation. Let no one imagine that these observations are made in an invidious spirit. We believe that the church, if divested of the peculiar mode of support to which we refer, would be maintained in equal dignity and usefulness did her pecuniary support come from the voluntary contributions of her own members, while we are certain that a very objectionable appearance would then be removed. And we fully concur in a remark which Mr. Denham made in his Lecture, that however the external details of the establishment might be modified, her essential constitution would always be maintained.

THE REV. HUGH McNEILE.

ON Tuesday morning the Rev. Hugh McNeile delivered a Sermon at St. Clements, Strand, for the benefit of the episcopal floating church, on the Thames. His text was Matt. xxv. 19, the application of which, he commenced by remarking upon the certainty of the second personal advent, and the judgment which it is supposed will then take place. The whole of the parable from which the text was derived, enforced the duties of diligence and watchfulness, which were essential to guard against the incursions of evil, and to insure the growth in Christian graces. After some intervening remarks, as to the inferences drawn from the Scriptures, for and against the doctrine of election, Mr. McNeile proceeded to illustrate how the vigilance and watchfulness were to be manifested, and enlarged, with considerable energy, on the necessity of Christian usefulness. Every Christian man had a talent which he might employ in succouring the members of the family of Jesus. Some had time, some had money, some a combination of both; but those who were unblessed with the latter,

and who had little of the former, had yet some sympathy which they could pour into the breast of affliction. Love was ingenious, and would always invent some way of manifesting its tenderness. Most plainly were the members of the church enjoined to succour the distressed brethren, and a neglect of this duty would draw down the condemnation which fell upon him who would not employ the single talent. He applied the general instruction conveyed in the parable to the subject for which the congregation had that morning assembled. The floating church on the Thames was established not only to afford facilities for the Sabbath worship of sailors, but also to give them instruction in the doctrines of the establishment. The Rev. Gentleman concluded by urging his hearers not to suppress the impulses of conviction. If they believed the obvious duty which the parable they had been considering enforced, they could not neglect its injunctions without the greatest spiritual disadvantage and danger.—The Sermon was delivered in a very earnest manner, and the congregation was considerable. The collections, we fear, were not of a large amount.

REVIEW.

The Life of Archbishop Cranmer. By the Rev. H. I. TODD. Rivingtons.

THE learning and fate of this eminent prelate of England are familiar, no doubt, with most of our readers. But of his character many opposite things have been said. He was an earnest reformer, and, consequently, the good word of those whose errors he exposed was not to be expected. By them he has been represented as despicable; but his admirers have carried his good reputation to the other extreme. Of the practical importance of a correct knowledge of such a man, little of course can be said; but when an individual has stood forward in such a prominent manner, and at a period in which a great conflict was carrying on between religious liberty and papal domination, it is natural to feel curious about the character of those who acted

conspicuous parts:—from the general aspect of a great result, we recur to the means by which it was produced. On the part which Cranmer took, and, indeed, on a considerable portion of the religious history of the period, Mr. Todd has collected very extensive and valuable information. To deal with the caprices of such a despotic and irritable monarch as Henry VIII., was almost certain to require that caution and appearance of time-serving conduct which might call forth suspicions against the sincerity of him by whom they were displayed. On this ground Cranmer has been attacked; but Mr. Todd certainly vindicates him from many of the imputations cast against his character: and we have thus the gratification of knowing that a great hero and martyr in the cause of reformation, was not what his enemies have so zealously represented. Many of the letters contained in Mr. Todd's work are very characteristic, and, altogether, it is a production which may be recommended as interesting and valuable. The style of the work is generally simple and pleasing.

The Utility of the Knowledge of Nature considered. By E. W. BRAYLEY, JUN., Baldwin and Cradock.

ALTHOUGH this work does not fall precisely under the subjects of our review, it contains so many valuable facts and observations relative to the acquirement of a knowledge of physical objects and phenomena, that we are determined to introduce it to the notice of our readers. We conceive it is impossible for any mind under the influence of proper feelings, or feelings not utterly indurated, to become acquainted with the various modes of nature without being impressed with that first of all truths—the existence of God. Design and adaptation to end are conspicuous even to the cursory observer of this “goodly frame of nature;” but deeper investigation renders them still more obvious, striking, and certain. Mankind have indeed been enriched with the physical discoveries of scientific men. Every force of nature has been subdued to human comfort or elegance; and the vast energies of the material world now obey the commands of inquiring man,

and constantly demonstrate the truth, that knowledge is power. Endless inducements to the study of nature and scientific discovery are thence presented to the mind.

Interesting and important, however, as is the study of physical lore, even from motives entirely scientific, we confess that we should wish it to be universally applied to moral ends; and that the sympathies of the mind should be elevated to that great Being who is the author of all that is beautiful, great, and good. It is possible for the mind to pause in its studies of nature, and not ascend to those higher and influential deductions which nature would induce; and it is from a knowledge of this fact that the present remarks are offered. There is a sort of fashion even in philosophy, and it is apt to run into injurious extremes. Not many years have elapsed since the moral and metaphysical sciences were cultivated with an ardour which excluded other subjects, and led to the adoption of the most extravagant theories and conclusions. But now by a sort of revulsion of universal mind, these sciences are almost entirely abandoned, and even too generally condemned. Physical truths, the knowledge of external objects, and the best mode of applying them to the external requirements of man, now engross general attention. We wish that the two extremes could be united in the happy medium; that while contemplating the wonders of nature, we should not neglect to observe the still greater wonders of the mental powers, and that thus by the harmonious action of external objects upon the mind, its dignity and imperishable character might be better perceived and appreciated.

Mr. Brayley's book will contribute in some degree to this end. He endeavours frequently to keep the author of nature before the mind, and to make the study of physical objects subserve the ends of religion. We may be allowed to state that the book contains a general description of the course of physical study pursued at the Hazlewood and Bruce Castle establishments. It embraces a view of the utility of scientific study, compares it with the value of classical education, and contains, as we have before stated, a great deal of valuable matter. It is a

book well calculated to be useful: however, we must express a wish that, should it reach a second edition, Mr. Brayley will endeavour to divest its style of that parenthetical and involved character which it much too often displays.

POETRY.

SCEPTICISM.

By T. Campbell.

O! lives there, Heaven! beneath thy dread
expanse,

One hopeless, dark, idolater of Chance,
Content to feed, with pleasures unrefined,
The lukewarm passions of a lowly mind;
Who, mould'ring earthward, 'rest of every
trust,

In joyless union wedded to the dust,
Could all his parting energy dismiss,
And call this barren world sufficient bliss?
There live, alas! of heaven-directed mien,
Of cultur'd soul, and sapient eye serene,
Who hail thee, man, the pilgrim of the day,
Spouse of the worm, and brother of the clay,
Frail as the leaf in autumn's yellow bower!
Dust in the wind, or dew upon the flower;
A friendless slave, a child without a sire,
Whose mortal life, and momentary fire,
Light to the grave his chance-created form,
As ocean-wrecks illuminate the storm;
And, when the gun's tremendous flash is o'er,
To night and silence sink for evermore!

Are these the pompous tidings ye proclaim,
Lights of the world, and demi-gods of Fame?
Is this your triumph, thy your proud applause,
Children of truth, and champions of her cause?
For this hath science search'd on weary wing,
By shore and sea, each mute and living thing!
Launch'd with Iberia's pilot from the steep,
To worlds unknown, and isles beyond the deep;
Or round the cope her living chariot driven,
And wheel'd in triumph through the signs
of heaven?

Oh! star-eyed Science, hast thou wander'd there
To waft us home the message of despair?
Then bind the palm, thy sages brow to suit,
Of blasted leaf, and death-distilling fruit!
Alone! the laurel'd leaf that Murder wears,
Blood-nurs'd, and water'd by the widow's tears,
Seems not so foul, so tainted, and so dread,
As waves the night-shade round the sceptic
head.

What is the bigot's torch, the tyrant's chain?
I smile on death if heaven-ward Hope remain!
But, if the warring winds of Nature's strife
Be all the faithless charter of my life,

If Chance awaked, inexorable power,
This frail and feverish being of an hour;
Doom'd o'er the world's precarious scenes to
sweep,
Swift as the tempest travels on the deep,
To know delight but by her parting smile,
And toil, and wish, and weep a little while;
Then melt, ye elements, that form'd in vain
This troubled pulse, and visionary brain!
Fade, ye wild flowers, memorials of my doom,
And sink ye stars that light me to the tomb!
Truth, ever lovely,—since the world began,
The foe of tyrants, and the friend of man,—
How can thy words, from balmy slumber start
Reposing Virtue, pillow'd on the heart!
Yet, if thy voice the note of thunder roll'd,
And that were true which Nature never told,
Let wisdom smile not on her conquer'd field,
No rapture dawns, no treasure is reveal'd!
Oh! let her read, nor loudly nor elate,
The doom that bars us from a better fate;
*But sad as angels for the good man's sin,
Weep to record, and blush to give it in!*

AN ARAB, AGAINST ANGER.

By W. S. Landon, Esq.

Look thou yonder, look and tremble,
Thou whose passion swells so high!
See those ruins! that resemble
Flocks of camels as they lie.

'Twas a fair but froward city,
Bidding tribes and chiefs obey,
'Till he came who, deaf to pity,
Tost the imploring arm away.

Spoil'd and prostrate, she lamented
What her pride and folly wrought:
But was ever Pride contented,
Or would Folly e'er be taught?

Strong are cities; Rage o'erthrows 'em;
Rage o'erthrows the gallant ship;
Stains it not the cloud-white bosom,
Flaws it not the ruby lip?

All that shields us, all that charms us,
Brow of ivory, tower of stone,
Yield to wrath; another's harms us,
But we perish by our own.

Night may send to rave and ravage
Panther and hyena fell;
But their manners, harsh and savage,
Little suit the mild gazell.

When the waves of life surround thee
Quenching oft the light of love,
When the clouds of doubt confound thee,
Drive not from thy breast the dove.

NIGHT.

Oh! Night, thou inspir'st with poetic devotion,
 Enraptur'd I pour forth my fervours to thee,
 Thy silence and calmness allay grief's emotion,
 And bring sweet tranquillity even to me.

How dear to the eye is yon bright moon ascending,

To beam o'er the streamlet or smile through the trees,

And sweet are those flute-notes, as mildly they're blending

With sighs that arise from the night's pensive breeze.

And yet, as all objects around are revealing
 His goodness who by them appeals to the heart,

No bosom is near to unite in my feeling,
 Or fondly receive what the soul would impart.

Yes, 'midst this sweet scene do the swellings of anguish

Alloy the chaste pleasure that nature excites,
 And the bosom in solitude sadly must languish,
 And sorrow amidst these external delights.

The lone mind, dissatisfied, still seeks a treasure,
 Though nature's endearments around it may press,

It pants for the joy—for the angelic pleasure,
 Of sharing with others the good we possess!

Oh! what upon earth could be felt as a blessing,

If all who could share in that blessing had flown!

How wretched and poor would he be, who, possessing

The world, was oblig'd to possess it alone!
 P.

REPERTORY OF FACTS, *Observations, and Intelligence.*

THE BUDS OF TREES.

MANY trees, in particular the ash and the horse-chestnut, produce the embryos and the flowers in one year, and bring them to perfection the following. There is a winter, therefore, to be gotten over. Now what we are to remark, is, how nature has prepared for the trials and the severities of that season. These tender embryos are, in the first place, wrapped up with a compactness which no art can imitate, in which state they compose what we call the bud. This is not all. The bud itself is enclosed in scales, which scales are formed from the remains of past

leaves and the rudiments of future ones. Neither is this the whole. In the coldest climates, a third preservative is added, by the bud having a coat of gum, or resin, which, being congealed, resists the longest frosts. On the approach of warm weather, this gum is softened and ceases to be an hindrance to the expansion of the leaves and flowers. All this care is part of that system of provision which has for its object and consummation the production and perfecting of the seeds.

TASTING.

THE nerve of this sense is distributed over the tongue, palate, lips, inside of the cheeks, and the throat. It is most acute and discriminating towards the point of the tongue, where that member is covered with a number of little eminences, called *papillæ*, of a bright red colour, which have the power of erecting themselves, by which their sensibility is increased, and of course, their gustatory or tasting powers. This arrangement is strongly manifested in the cat. The whole surface of the organ of taste has an acute sympathy with that of the stomach; its powers become vigorous or languid in accordance with those of that organ, and this to such an extent, that an examination of the state of the surface of the tongue has become, with physicians, a criterion of that of the digestive organ.

DESTRUCTIVE BEETLE.

THE Pine Forests of Germany have at various times sustained enormous injury from the attack of a small beetle, belonging to the genus *Bostrichus*, and named by naturalists, the *Bostrichus Typographus* (Fab.), or Printer *Bostrichus*, on account of a fancied resemblance between the paths which it erodes in the trees, and rows of letters. The ravages of this insect have long been known in Germany, under the name of Wurm Tröckmiss (decay caused by worms); and in the old liturgies of that country, the Divine interposition to check its ravages is formally besought; it being mentioned in them under its vulgar appellation of "The Turk," a name bestowed upon it, probably in allusion to the devastation which had before been committed in Hungary, and the adjacent eastern coun-

tries of Europe, by the Mohammedan conquerers of Constantinople. This pest was particularly prevalent, and caused incalculable mischief, about the year 1665. In the beginning of the last century it again shewed itself in the Hartz forests;—it reappeared in 1757, redoubled its injuries in 1769; again appeared in 1780, and was neglected, and in three years afterwards had destroyed whole forests; the number of individual trees destroyed by it, in the Hartz alone, being calculated at a million and a half. The inhabitants of this extensive range of country were thus threatened with a total suspension of their mining and metallurgic operations, for want of fuel; and, consequently, with ruin itself, entirely dependent, as they were, upon those branches of the useful arts. At this period these *Bostrichi*, when arrived at their perfect state, in the form of winged beetles, migrated in swarms, like bees, into Suabia and Franconia, there to commit similar ravages. At length, after these repeated injuries, the powers of nature interfered to mitigate the evil, which want of scientific knowledge, had allowed to gain so alarming a head. Between 1784 and 1789, in consequence of a succession of cold and moist seasons, the numbers of this scourge were sensibly diminished. It appeared again, however, in 1790; and so late as 1796, there was great reason to fear for the few fir-trees that were left.—*Brayley's Utility of the Knowledge of Nature.*

SUPERSTITION OF THE SOUTH SEAS.

OUR friend Anna, (at the Island of Tahiti,) this evening, gave us some further particulars of the absurd notions held by the Areois concerning a future state. The land of graves around us naturally led to conversation on subjects which lie beyond the grave. Some of these dissolute reprobates believed that when a father or a son died, and went to heaven—the heaven formerly described by Anna, as a great plain, amidst a circle of the gods—the survivor, at his decease, was met by the former just on this side of the celestial barrier, who there seized the new comer, and having baked him whole in an earth-oven, as hogs are baked below, put his body, thus dressed, into a basket made of cocoa-nut leaves, and then presented him as a dainty offer-

ing to the god whom he had worshipped when alive. By this cannibal divinity he was now eaten up; after which, through some inexplicable process, the dead and devoured man emanated from the body of the god, and became immortal. If a father buried his son, or a son his father, in an unconsecrated place, it was said that the deceased would appear to the survivor the next day, and say, "You have buried me in common earth, and so long as I lie there I cannot go to heaven"—of course always meaning the sensual heaven of the Areois—"you must bury me with ceremonies, and in holy ground." The corpse was then taken up, the arms bound to the shoulders, and the knees up to the body: it was then interred in a hole dug to fit its dimensions, in a sitting posture, but so shallow that the earth barely covered the head. This was the most honourable form of sepulture, and principally confined to high personages. But it was more usual to keep the corpses of their friends above ground, on frames, or in the recesses of marae, allowing them to putrefy and contaminate the air all around the depositories of such nuisances.—*Tyerman and Bennett's Voyages and Travels.*

DEATH OF THE REV. J. CLOWES.

THE above venerable clergyman, late Rector of St. John's, Manchester, expired on the 29th ult. at Warwick, in the eighty-eighth year of his age. For above half a century, we understand, he had been an avowed admirer and temperate advocate of the writings of Swedenborg. His life is said to have been a perfect example of Christian meekness and excellence, and to have displayed the power which religion has to purify and exalt the human character. His works, translated and original, are reputed to be very numerous.

ERRATUM.

In page 15 and 16 for *binchos* read *bruchos*.

The Editor will feel obliged by the communication of Intelligence respecting Lectures to be delivered.

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